

JAMAAT-E-ISLAMI HIND CONCEPTUAL BASIS

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BACKGROUND

NAME

The name of this Movement is *Tehreek-e-Islami Hind* (*Islamic Movement of India*), which has been formed in this country to establish the religion of Islam in its entirety and to mould man's entire life, both external and internal, in its mould. Since this was the reality, it was appropriately named "*Dawat-e-Islami*" (*Call towards Islam*) or "*Tehreek-e-Islami*" (*Islamic Movement*). Because of its goal and sphere of activities, this was the most appropriate name for it. If its goal would have been of limited nature or its sphere of activities had confined itself to the propagation of some parts and portions of Islam, then this name would not have been appropriate, rather it would have appeared very exalting. But when the intention was to propagate and establish the entire body of Islam and not just some of its parts and portions, it was not only appropriate but very essential to name it "*Tehreek-e-Islami*" (*Islamic Movement*). Otherwise, any other name would not have correctly reflected its real identity; people would have been justified to object if the movement had been named otherwise.

THE ACTUAL BACKGROUND

The actual background of this Movement, which is also its prime motivator, is that obligatory duty of the Muslim Community, for the discharge of which it has been raised, and which, in its origin, is as old as humanity and its religion, Islam, itself. Ponder over the following fundamental facts in a sequence which the Holy Quran, the source of the Movement, presents concerning creation of humanity and the purpose of its creation:

whichever nation or country he might belong to. It has only one "rival" and that is the attitude of rebellion against Allah, not any individual or group. Its "beloved" is also one, and it is the attitude of servitude to Allah, not an individual or a nation. All its interests are focused on this point alone, and apart from this, giving importance to any other thing is out of question for it.

3. Limits of the Meaning of "Deen" (the Religion)

Man maintains some perceptions in his mind and some actions in the exterior which actually are the manifestations of those perceptions. These two things usually denote human life. Islam discusses these two things and gives instructions about them. These instructions are comprehensive and all-embracing and there is no facet of man's inner or outer life which these instructions do not encompass. Where Islam bestows man with necessary facts concerning the universe, teaches accurate and true beliefs about the Creator of the universe and His attributes, specifies man's exact relationship with his Creator, teaches him the methods of His obedience and worship and attainment of His good pleasure, and adorns him with good ethics and cleans his self, it also gives instructions and laws concerning his family, economic, political, social, and every aspect of his individual and collective life. This way, Islam encompasses every aspect of human life, from the prayer hall to every minute aspect of the societal and collective life. Hence, its every instruction and law concerning any part of human life is "the Religion" and its obedience is essential and the requirement of religiosity. Explaining "the Religion" in the Constitution of the Islamic Movement, its comprehensiveness is stated thus:

"This Deen encompasses the exterior and the interior of man as well as all individual and collective aspects of his life. There is not even a single aspect of human life ranging from beliefs,